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## PRESENT AND PROSPECTIVE INFLUENCE OF PAPACY IN THE UNITED STATES.

Papacy is a dangerous element in the body politic. In this country its influence for evil will be in proportion to the degree of indifference and unconcern with which it is regarded. If we understand its spirit, watch its movements, and in the exercise of Christian vigilance, oppose its progress, the result may be to unite and strengthen the hosts of the Lord against a common enemy. By teaching us the necessity of occupying the field in advance, it may conduct to the spiritual advantage of the nation. An intimate acquaintance with its political character may alarm contending factions, unite and drive back the great parties to the defence of the Constitution, concentrate the wisdom of the nation in devising, and its strength in applying, such a preventive as shall defeat the political projects of a foreign foe in our midst, and thus secure to us more certainty and permanently the blessings of civil and religious liberty. But, if on the other hand, our citizens suffer themselves to be ignorant of the character, and blind to the designs of Papacy, they will soon find their rights and liberties abridged on every hand, until it is too late to regain them, and they are completely wrested from their hands; like the owners of the cheese in the fable, who suffered the fox, under the plea of justice, to nibble first on one side and then on the other, until he had secured all for himself.

That the spread of Popery in this country is fraught with danger to the cause of evangelical truth, and to civil liberty, we proceed to show, by considering its POLITY—ITS POLICY—ITS NUMBERS AND RESOURCES—which will prepare us to form an opinion of its influence, present and prospective.

1. ITS POLITY.—It is a politico-ecclesiastical organization or form of government, and an absolute monarchy. The nature and operations of its constitution, are always and everywhere, those of spiritual despotism; and where all its principles are carried out, the result is the death of spiritual liberty. This institution is called 'The Church,' and claims to be the true and only kingdom of our Lord and Saviour Jesus Christ. The Pope of Rome is always its spiritual, and, whenever circumstances will admit, its temporal head. Absolute conformity to its requirements, implicit obedience to its laws, and the use of every means to increase its influence, is, according to its dogmas, the very essence of religion: and this religion, namely, obedience to the church and the promotion of its interests, is, with the Papist, supreme. He is taught to consider this the great object of his being. His business, social comforts, national ties, property, influence, life itself, every thing, must be used, and be in subordination to, this one object. To this doctrine,—i. e., the supremacy of Papacy,—and for its defence, and universal dissemination, Cardinals, Bishops and Priests are sworn; and various religious and secular orders are incorporated, invested with extraordinary powers, and placed under the most solemn obligations.

An essential element of this religion is to make it a matter of conscience not to allow liberty of conscience to others; teaching that there is no salvation out of the Papal church, and that he who converts or destroys a heretic, or in any way closes up the avenues to liberty of conscience, does God and the church acceptable service. Popery does not allow liberty of conscience even to its adherents: the height of perfection in them is to place conscience in the absolute keeping of their priest, bishop or confessor, and implicitly to obey the church. In all its essential principles it is directly opposed to the spirit of our constitution, the genius of our government, and the liberty which Christ gives to his people.

2. ITS POLICY.—The policy of Papacy may be expressed in one sentence—*'The adoption of any means to secure its end.'* In this, it is unlike any other religious organization; for while with all Protestants, religion is the principal thing, yet it restricts them in the use of means, and generally binds them to the exposition of their doctrines and ordinances, as the only means to be employed for making converts. Not so with Papacy. It uses any means to induce or compel others to come into its communion, and when brought there, should then make that community, and not the church, chargeable with it.

Papacy is very much like for its own use. It has its ceremonies, its masters, its degrees, and its secrets. These two last are attained gradually, just as its members can bear them, or as the conferring of the one, or the revelation of the other, will serve the interests of the church. The first step of initiation is well calculated to secure the implicit obedience of the novice; for it binds the conscience, and imposes upon him eternal penalties for a breach of faith. It is ever after bound to do as the church commands, without understanding, for the present, more of its mysteries, or participating further in its honors; these shall be conferred in time, if he be found worthy. But few, even of its own members, understand the true character and real designs of Papacy. These are concealed from the multitude; yet so complete is the organization, and so numerous the link of connection between its head grand masters, and all subordinate officers, as to make it one all over the world, and render it certain that the will of its head shall be secretly conveyed to its most distant and humble members, and faithfully observed by them. There is consummate policy in this; for it enables the few, unobserved, to lay their plans, or to change them; to make their moves in the political chess-board, and to pull the wires unseen. While, if in the execution of their plans any thing should be obnoxious to the community, the church at large can deny any allegation brought against it, for the common people are but blind instruments in the work.

Papacy adopts the policy of war,—that all means and stratagems to conquer are lawful. It trains its hosts to implicit obedience, then gives them its commands, not to judge of, but to execute—not to understand, but to do. It allows them to assume any disguise, and to make any pretensions, in order to ascertain the position of their foes. It requires them to give up their consciences, and, if necessary, their intelligence and freedom, and to move just as they are directed, without inquiring why. Papacy adapts itself to all circumstances, times, people and places; assumes any external form; works in any machinery, and 'becomes all things to all men,' that it may finally secure its own purposes. With its ceremonies, already half pagan, it easily accommodates itself to the super-

sitions of the heathen. It gains the attention and secures the favor of the Indian, by teaching that Jesus is a great chief and warrior, and immensely rich in hunting grounds. It adapts itself to the despotism of Russia, by teaching the Poles the divine right of the Czar. It endeavors to conciliate the feelings and allay the fears of America, by proclaiming civil and religious liberty, and advocating the doctrine of equal rights. But can these professions be trusted? Are they not rather to be suspected? May not the real designs of Papacy lie in concealment far beneath them? May not the cry of liberty be the Papist's plea for full scope to do as he pleases? If it can teach in Russia the divine right of kings, for the purpose of securing the favor of the emperor, may it not, with like policy, seek to defend the doctrine of democracy where the people rule? Is there not reason to believe, that when it shall have nothing to gain by the doctrine, but every thing to lose, like the lawyer in the fable, it would feel that this entirely alters the case? Have we not proof of this in the doctrines, policy, and all past history of Papacy? Has it not given us already an earnest of what it would do, if it had the power? Its insolence in St. Louis, its artifice in Detroit, its demands in New York, and its rage in Philadelphia give us some glimpse of its real character unmasked. Can the spirit and designs of Papacy change? Its modes of action and external manifestations may, infinitely; but its nature and spirit, never! It is therefore to be watched; or it may, under the plea of promoting free institutions, use the machinery of our government, the introduction and exercise of civil and spiritual despotism. Only let it obtain the ascendancy, and there is nothing in our forms of government to prevent this result. Such a system, with those alliances which it claims, and having at command a majority of votes, could, without changing the external form of our institutions, destroy their spirit, and give us just such men and measures as would best promote the interests of the church of Rome. This is the case in the republics of South America and Mexico. The policy of Papacy is not to destroy the forms of government peculiar to a nation, but to laud them, and use them for its own ends.

Many of its subjects may become truly attached to our democratic and republican institutions, and be ready to defend them. Their teachers may encourage them to do so, for the present; but should the time arrive when another course of policy would better promote the interests of Papacy, would the priests be slow to adopt it, or deficient in means to compel the members of their church to assent to it? Papacy is to be suspected, because it is capable, from its peculiar constitution and policy, of being so exhibited by its adherents as to conceal its true character. They can, according to circumstances, either affirm or deny anything respecting it, just as it may best promote their interests. It claims infallibility as a whole, yet admits of fallibility in its parts. This gives it an opportunity of exalting the church, advancing her interests, defending her claims, and opposing her foes; at the same time that it enables it to disavow the acts of individuals, the delinquencies of the priests, the abominations of its religious orders, the canons of this or that council, and the bulls of any particular pope. Should any one endeavor to portray the character of the church, by a reference to any of its canonical, Scriptural translations, or acts, Papacy would deny the correctness of this in country than where they now are,—can be better fed, better clothed, and better taught, and at the same time have a prospect of becoming proprietors of the soil, and then make a return (by certain installments) of the money advanced on their account. Even with this provision, such persons can earn more in this country than where they now are,—can be better fed, better clothed, and better taught, and the whole subject of slavery, be laid on the table.

Upon this a protracted discussion arose, in which Dr. Osgood, of Springfield, took a prominent part in opposition to the motion. Mr. Bigelow denied the right of the Association to take cognizance of this matter. He called it a political question, maintained that in opposing slavery we strengthened the bonds of the slave, and denied the right of the Association to declare any opinions, for him, or for New England. A number of ministers followed with remarks, pro and con. The objections, however, to the adoption of the report with its recommendation, were not weighty. The tide was evidently turning in its favor. Mr. Fiske said, among other things: 'The time has come when all other people can talk about slavery; our people are talking about it wherever they meet; they assemble in our churches to discuss it, and they are becoming more and more anxious to see something done by us, and it is time that we knew whether this Association are ready to talk about slavery, to discuss it, and inquire what is our duty in regard to it.'

Of the speeches which followed, the longest and most effective were made by Mr. Sessions, of Salem, and Mr. Fiske, of New Braintree; and we cannot withhold from our readers the following extracts of the reports of the Boston Recorder. And first the speech of Mr. Sessions.

We are bound to go forward with this business, and not backward. It has been maintained that we have no right to take cognizance of this subject, no right to speak, or to express our sentiments upon it, because we are an ecclesiastical body, and the churches are not represented here. If this doctrine be sound, it goes not to the exclusion of slavery but of every other subject. It goes farther: it forbids our brethren here at all; it cuts us off from Association with any other people, and it denies our right to exist, and our coming together for moral and religious purposes is an imposition upon the church. If the fact of our being a body of ministers simply, forbids our deliberation on moral subjects and expressing our opinions, we had better disband at once. I am surprised that so absurd a doctrine should have been advanced.

One object of this Association is, as its rules declare, to devise and adopt 'the most eligible measures for advancing the cause of truth and holiness.' And if the interests of truth and holiness do not take in this matter of slavery, then let us leave it to the world. The truth is, every body of ministers, associated for good and holy ends, and we ought to use our influence with the South, and warn our brethren of their sins, and remonstrate against their oppressions. This is our appropriate business, and we are bound to go forward. I hope the subject will be passed, but that we shall conclude to address a communication to the Presbyterian General Assembly, such as will produce the desired impression without giving offence.

Mr. FETTINGELL here withdrew his motion to postpone, and Dr. Osgood offered the following resolution:

*Resolved*, That the Report of the committee of correspondence with Southern ecclesiastical bodies on the subject of slavery, be published under the direction of the Committee, and their discretion.

This resolution was adopted without debate, not unanimously, but by a large majority.

## CHRISTIAN REFLECTOR.

free institutions is felt, and unless something is done by these powers to disturb our peace, and enable them to represent us as weak in government, riotous in conduct, and loose in religious principle, their predictions will prove false, and their own subjects become dissatisfied. Papacy in the United States is in alliance with Papacy all over the world. This fact furnishes the clue to much of the disorder that prevails in this country. Papacy, too, is extending its influence, by its missions, among the Indians of the West. One of them, Mr. De Smet, a Jesuit, reports as the result of one hundred and fifty-four Indians, west of the Rocky Mountains, who were baptized and became members of the Papal church. This fact, with the influence he might have over the higher bodies. They will hear us, and much good may result from a correspondence properly conducted.

Mr. S. in a clear and impressive manner gave his views of slavery as a sin, and expressed the strength of his convictions on this subject; and he spoke of the removal of this great national sin and curse as an object so great, rising in importance above almost every thing else, that the man who would be equal to the task of making the Pope and papacy give up the ghost, which God grant, for the Redeemer's sake!

Your paper essay on paper is an admirable one. It ought to be put into the hands of every man in the United States, and Great Britain. I wish it might be published more than once. Thanks be to the Committee and the author, for the mutual good judgment. Pray for us.

Your unworthy brother. M. J. G.

## DISCUSSION ON SLAVERY.

All our religious denominations are making progress, in the strength of their opposition, and the concurrence of their testimony, against the sin of slavery. We deem it an important part of our service, to apprise the readers of our paper of the new developments which oft recurring meetings of various ecclesiastical bodies bring under our notice. Last week we were permitted to record the decision of the Baptists of Maine, New Hampshire and Vermont, on one important question. What the Methodists have done is familiar to our readers.

Fresh testimony from the Congregationalists of New England is now before us.

A resolution was passed at the recent meeting of the General Convention of Congregational ministers in Vermont, which shows that their eyes are open to the seductions and abominations of slavery, and that even to countenance it, is, in their view, sinful. We copy this resolution:

'Resolved, That we consider it a sin to

make merchandise of men, or what is tantamount, such action as shall leave no room for even implied Christian fellowship with slave-holders.'

For that I will wait while there is

hope, but to that we must, in my opinion,

arrive, either by central or Northern separation;

Northern, if it must be, but if it must, it shall

be under circumstances to bear the responsi-

bility of so disastrous a result upon those who

prefer a union with Southern slavery, to Northern freedom.

Whether circumstances will be more favorable at the time mentioned above, the Lord only knows. I hope and pray God, they may.

The call will be issued in due time, and place specified.

2 Province Court, NATH. COLEVER.

Boston, July 9, 1844.

our shoes, or pull them off and run away? There are those who think we ought to declare a separation from the South, and to cease from all church fellowship with them. I am opposed to such a measure, but I insist upon it, that we must have some action.

The President of General Assemblies?

We have resolved to delay calling the Baptist A.

S. Convention together, until the month of Sep-

tember next, in order that we might see what

would be the result of the doings at Philadel-

phia. It was hoped that the position of things

at the close of the meeting of the Home Mis-

sion Society, together with the resolution

which was passed in the Triennial Convention,

and which it was supposed would relieve the

Northern members of the Board from any

embarrassment which they had hitherto felt in

fully uttering their sentiments on the subject

of slavery, and their abhorrence of that un-

passed sin against God and man, would by that

time have produced such results and indica-

tions, as to prevent the necessity of exchang-

ing the Provisional Committee for a more per-

manent organization; and hence it was

thought best by the Executive Committee, not

to call the meeting till that time. The no-

te of the above decision of the Committee, should

have been given before, but by some means

unknown to me, it was neglected.

While I have my pen, let me just correct an

impression which some have received, that

the resolution passed at Philadelphia was satisfac-

tory to me. It was not. True I was willing it

should pass, nay, desired it should pass. The

South had demanded silence in the Northern

abolitionists, who were members of the Board,

and the extreme modesty of some seemed to

yield to that demand. But as in private they

had often shown their hostility to slavery, and

as in that resolution the South agreed that they

might speak freely upon the subject, I desired

it should pass for their special benefit. But let

me be remembered, it was no proposition from

the abolition side of the house. Neither shall

I, as an abolitionist, be satisfied with any thing

that is of a total separation from those who

make merchandise of men, or what is tantam-

ent, such action as shall leave no room for

even implied Christian fellowship with slave-

holders. For that I will wait while there is

hope, but to that we must, in my opinion,

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Northern, if it must be, but if it must, it shall

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JULY 18.

## CHRISTIAN REFLECTOR.

Convention, calls for 'an increased fidelity in our Sabbath school instruction to those doctrines of the gospel on which our salvation depends.' That the call is demanded by such a deficiency, I need not argue. Evangelical Christians can arrive at but one conclusion.

I have thus replied to the first of your inquiries—viz. 'what does this resolution imply?' You add, 'We would like much to know, whether the pastors and teachers, who took part in that Convention, regard the laws as making any undue provisions touching this matter? They allege a deficiency in religious education; is the deficiency rightfully created or is it not?'

I am not the authorized expounder of those 'pastors and teachers.' I should like, as well as yourself, to know their views. The resolution was passed at the close of the Convention, and but few remarks were made upon it. I did myself speak quite freely of the laws, and of the Board of Education; but as there was no time to discuss the matter at length, I took especial pains to avoid allusion to the Board in the resolution, and to rest the duty upon the simple fact of a deficiency, whether 'rightfully created or not.' My own opinion is, that the deficiency in its present length and breadth, is not rightfully created, and that, though encumbered with difficulties, measures might be devised for improving the religious character of our schools, without any injustice to the 'two seats' alluded to above, for whose right I would be jealous as for my own.

I rejoice that the common school system of Massachusetts, as now interpreted, is to be made the subject of a thorough examination—especially that the centralizing and oppressive tendencies of the present period are under discussion; and I cannot but hope that 'wise general laws, dependent for their execution on the virtue and interest of the people, leaving to the various sects the matter of watching against the improper encroachments of each other,' will take the place of that august central power, which, however beautiful or beneficial in theory, works slowly but certainly against the private rights of a large majority of our citizens, and against the permanent interests of morality and religion.

S. S. CUTTING.  
Southbridge, July 10, 1844.

DR. BELCHER'S CORRESPONDENCE  
New York, July 13, 1844.

MY DEAR BROTHER.—Circumstances having delayed my journey to the West, at least for a week or two, you must be satisfied, if you please, with the best information I can send you from hence. By the way, it is somewhat difficult to know what to write which shall prove interesting. The readers of periodicals cry out for exciting facts, as though such facts could be created. Like the Athenians, they ask for 'some new thing,' but unlike them, they do not, so much as should, tell their neighbors new things. How many brethren, yes and sisters too, could send admirable facts and reasons to you, if they would. I hope these beloved friends never complain of want of interest in the communications of others. If a weekly 'Reflector' was published in Athens eighteen hundred years ago, I will venture to say that its editor received far more communications each week than he could publish. 'But,' as the old divines used to write, 'this is not our present concernment.'

Yours, fraternally,  
JOSEPH BELCHER.  
[From an occasional Correspondent.]

THE CHURCHES IN NEW YORK.  
This morning I attended the meeting of the Pastoral Conference, and by the reports there submitted, learned that the churches in this city and vicinity are all in a prosperous condition. They are in harmony and while they are responding to the frequent calls from abroad for aid to extend the triumphs of the cross, they are not insensible to the condition of the unemployed in their midst. During the month, fourteen were received by baptism, and fifty-one by letter, in all the churches. This Conference is a source of much benefit to the pastors, and to the churches. And doubtless it is owing very much to its influence, that so much brotherly feeling exists among the ministers and brethren of this vicinity. Though the body sedulously avoids every thing that would interfere with the rights and prerogatives of the churches, yet it is often the case, that deeply interesting and important measures are commenced in their monthly meetings. Most of your readers are not aware that the sending of our esteemed brother and sister Devan to China, was first broached by it. When the circular from our missionaries in China was received, the Conference having learned that several churches had favorably noticed the call, appointed a committee to see if a suitable missionary family could be found ready to go to China. Every eye in the body was at once turned towards our beloved brother and sister Devan. Their devotedness to the cause of missions, their talents, their experience, pointed them out, as admirably adapted to the opening field. They at once responded to the call, and are now, as you know, on their way to their future home. The late meeting of the Conference was rendered doubly interesting by the reading of a letter left by brother and sister Devan, addressed to the body, a copy of which, I herewith send you for publication. After the letter was read, some time was spent in commending our beloved brother and sister to him whose they are, and whom they serve.

It is not in your city alone, that much is said about 'modem evangelists,' the brethren here seem inclined to regulate that subject. But, after all that has been written and said, has any good been accomplished? And would not some on either side of the question, be glad if they had not been quite so heated?

An interesting communication was made to the Conference by our worthy brother, Rev. Russell Holman, of New Orleans, in relation to the feeble Baptist church in that city. Br. H. is a missionary of the American Home Missionary Society, who for some little time has been successfully preaching in that destitute and important portion of our country. He visits the North to obtain aid in the erection of a house of worship. This object is considered of great importance here, and it is hoped that our worthy brother will be welcomed and aided throughout the country.

The churches in this city are constantly pressed with calls to aid in the various objects of benevolence. Seldon, however, have they had as many calls as are now made upon them. Some of them are of rather a singular character. There is, at present, a worthy brother in this city, endeavoring to obtain aid to *buy himself*. He does not look like a *thug*, and yet in Virginia he is regarded as a *chattel*. He is a very interesting young colored brother, a member of the church in Richmond, under the charge of Rev. Mr. Ryland. His name is Thomas Allen. You probably recollect that Br. Ryland called upon brethren at the late Convention in Philadelphia, to aid in the purchase of a young brother, who he thought was qualified to serve as a missionary in Africa.

city circles, and it requires not the presence of a prophet to enable one to say that a few years hence no Baptist church in England will choose for their pastor a man who smokes tobacco. Here, at any rate, English Baptists are becoming *lex-totallers*. At present there are a few brethren resembling Robert Hall, who having read Adam Clarke's pamphlet on the subject, returned it with the remark—I cannot answer Dr. Clarke's arguments, sir, and cannot give up smoking.'

Your readers are aware that the Baptists in New York are considerably interested just now in the removal of their church debts. On Thursday last, another meeting of the delegates from the churches was held on this subject. It appears that not a few of the churches are making efforts to raise money to pay their old debts, or to build new houses. The assembled brethren strongly recommended the plan of weekly contributions, appointed a committee to investigate future applications for aid in building houses out of the city, and entered on arrangements for a large public meeting in the early fall, to interest the members of the church in behalf of the whole subject. Unless I read the signs of the times very mistakenly, the good effects of this Convention will be felt for many years yet to come.

Having a corner of my sheet unoccupied, I am tempted to say a word or two about the ancient baptistries in Europe, recently referred to in several papers. It seems to me that some valued brethren in these States are somewhat behind the age in this matter. I had really thought, that as to the mode of baptism, we had with us the vast majority of the Christian world, and that our peculiarity was not immersion, but the immersion of believers! The Roman and Greek churches are with us—both in theory, and the latter in practice; the formularies of Episcopacy and of Wesleyan Methodism are on our side; and the only advocates of sprinkling I know of, are a few thousands of Presbyterians and Congregationalists. I have lately been reminded of a fact which occurred in the neighborhood of Canterbury, (England). A good man, named Stace, a relative of one of my deacons, when I was pastor at Folkestone, in that neighborhood, wished to commune with an Episcopal church, and waited on his clergyman with a request to be immersed, as introductory to his approach to the Lord's table. The clergyman refused, and the matter being pressed, he at length applied to the Archbishop for direction. His Grace replied, 'If you can persuade your friend to be satisfied with sprinkling, do so; but if not, the church requires you to dip him.' and this he did in the open river in the vicinity of that city. In the Episcopal parish church at Cranbrook in Kent, and in another church in Yorkshire, the name of which, I at this moment forget, are stone baptistries, amply large enough to receive men seven feet high, and they have been there for centuries. O! our brethren would be, on this, as on other subjects, act as the present of our common Lord. We should then have less of the trifling which exposes the church to the scorn of infidels.

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An interesting communication was made to the Conference by our worthy brother, Rev. Russell Holman, of New Orleans, in relation to the feeble Baptist church in that city. Br. H. is a missionary of the American Home Missionary Society, who for some little time has been successfully preaching in that destitute and important portion of our country. He visits the North to obtain aid in the erection of a house of worship. This object is considered of great importance here, and it is hoped that our worthy brother will be welcomed and aided throughout the country.

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He does not look like a *thug*, and yet in Virginia he is regarded as a *chattel*. He is a very interesting young colored brother, a member of the church in Richmond, under the charge of Rev. Mr. Ryland. His name is Thomas Allen. You probably recollect that Br. Ryland called upon brethren at the late Convention in Philadelphia, to aid in the purchase of a young brother, who he thought was qualified to serve as a missionary in Africa.

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## Poetry.

For the Christian Reflector.

## To a Star.

Thou being of wonder,  
Bright gem of the sky!  
Eternal and changeless,  
While ages roll by;  
At the dawn of creation  
Thou went shining as now,  
And still keep'st thy station  
On night's subtle bower.  
While timewit's his pinions,  
In passing o'er creation,  
Hath swept away the shades,  
And given us birth;  
While the star and the mighty  
Hast sunk to decay,  
And earth's brightest glories,  
Once by, once passed away—  
Thou hast changed not thy beauty,  
But lost not a ray;  
But shined forever,  
Unclouded with decay;  
For Adam beheld thee,  
As pure as bright,  
From his bowers in Eden,  
As those seemest to-night.  
The swift wings of age,  
As they rush past the spheres,  
Have left not a shadow,  
To tell of thy years;  
Unclouded in thy brightness  
Thou art rolling along,  
The wonder of mortals,  
The seraphim's song.  
O! say, hast thou not,  
On the brilliant shore,  
A home for the weary,  
Where grief is no more?  
Where falsehood ne'er entered,  
To poison its bliss,  
Nor envy, nor hatred,  
Wrought wo, as in this?  
Where love blooms eternal  
Beneath a bright sky,  
And hope's brightest visions  
Are born not to die?  
Are the souls that inhabit  
The regions of light,  
Like thee, all immortals?  
All sinless and bright?

They feel not the tempest,  
That sweep over earth;  
Nor dream of the sorrows  
That here have their birth—  
The anguish of parting,  
The tones of farewell,  
The sighs and the tear-drops,  
The deep funeral knell.  
Ah! these never darkened  
Thy glorious clime;  
The fields are thy vineyard;  
And blots are thy spirits—  
That walk on thy shore,  
Where death hath no empire,  
And fear is no more.  
I love thee, bright spirit!  
And hope that thou art  
The spirit of my spirit—  
When death sets it free;  
No joy could impart,  
If I meet not again there  
The loved of my heart.  
East Bethany, N. Y.

For the Christian Reflector.

## Our Country's Jubilee.

What music these spirit-stirring bells?  
And hark! as borne upon the air  
The roar of the people's mighty peals,  
Joyful indeed that may bear?  
Joyful indeed that may be,  
For 'tis our country's liberty!

Some three-score years ago, this day,  
As those with silver locks can tell,  
When first upon the glad ear fall  
Such sounds, and told, in accents free,  
Our country's righful liberty.

These purty patriots, too, can tell  
Of sufferings dread, and toils endured,  
And how, with loss of all that's dear,  
Our peace and freedom they procured.  
Well might they boast, in accents free,

Proud of our fathers' noble deeds,  
As year by year rolls round this day,  
With joy we greet its glad return,  
And hail the earliest morning ray.

We celebrate the jubilee,  
And boast our country's liberty.

But can we boast our country free?  
Has not dark spot e'er marred its name?  
Ah, list! what mean those bitter cries,  
From souls oppressed? speak they the same?

That voice proclaims, though crushed it be,  
'Tis not a land of liberty.

Ah! alas! indeed 'tis true,  
Though dear-bought liberty we prize,  
This precious right from others seized,  
A dark, dark stain upon us lies;

Then who can boast, with conscience free,  
Our land of glorious liberty!

O hasten on! ye wheels of time,

And bring the glad, the joyous day,

When man shall love his fellow man,

And all oppression flee away.

Then, when we'll sing, in anthems free,  
Our liberty—our liberty!

Cambridge, July 4th, 1844.

A. A. D.

## Poor Man's Evening Hymn.

BY W. JONES.

God of the poor man! hear us,  
Those of all good!

At this our meal be near us—  
Bless, bless our humble food.

We have been toiling through the day,  
Sleep hangs upon each brow,

But through the dim night hear us pray,  
Look down, and bless us now!

God of the poor man! I heed us,  
As this on bended knee,

For those whom death has spared us,

To those whose eyes are glistering,

With sorrow, deep and lone;

O! answer, we beseech thee,

Their broken, anguished prayer;

Let their dark woes first reach thee,

Then beam on us now here!

God of the poor man! lowly

What heart with death best holt;

He hath no gift more holy,

To deck thy mercy seat;

Take it, our Father, though it be

Shaded with earthly sin;

Nought else hath he to offer thee—

O! make it right within!

God of the poor man! shining

Amidst his little cot,

Though fortune be declining,

With then how bright his lot!

Guard now the night before us,

Let quiet slumber come;

Spread, spread thy mantle o'er us,

And bless the poor man's home.

## CHRISTIAN REFLECTOR.

## Moralist and Miscellanist.

## Letter from Dr. Chalmers.

[By request we insert the following highly interesting letter from Dr. Chalmers to Dr. Stebbins of Northampton. It was occasioned by a present from Dr. S. to Dr. C. of a number of the former residence. Present Editor in Northampton, in whose house David Brainerd sickened and died, Oct. 9, 1747, aged 32. These lines were planted by Mr. Edwards.—Recorder.]

EDINBURGH, MAY 30, 1844.

**My dear and—**—I cannot adequately express the interest which I feel in the relic of Edwards, which you have had the goodness to bestow upon me. Him I have long esteemed as the greatest of theologians—combining in a degree that is quite unexampled, the profoundly intellectual, with the devoutly spiritual and sacred; and realizing in his own person a most rare, yet most beautiful harmony, between the simplicity of the Christian pastor on the one hand, and on the other, all the strength and power of a giant in philosophy, so as at once to minister from Sabbath to Sabbath and with most blessed effect, to the hearers of his plain congregation; and yet have made frequent appeals in his Class Room, as I do to Edwards; no book of human composition which I more strenuously recommend, than his *Treatise on the Will*, read by me forty-seven years ago, with a conviction that he must have been a consummate idolator, when he thrice pressed his plea, before his throne, and his pretended answers to his prayers must have been a chimera of his own brain. 2 Cor. xii. 8. See also his petition to Christ in 1 Cor. i. 2, 3; and to guarantee salvation to all who should fall upon the name of the Lord. Rom. x. 13—15. Nay, if Jesus Christ were not God—deserving of supreme homage and the hearty and answer of prayer, then the apostle must have been a consummate idolator, when he had till this time been reached over the most arduous difficulties of our science. There is no European divine to whom I make such frequent appeals in my Class Room, as I do to Edwards; no book of human composition which I more strenuously recommend, than his *Treatise on the Will*, read by me forty-seven years ago, with a conviction that he must have been a consummate idolator, when he had till this time been reached over the most arduous difficulties of our science. 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